

ChristmasSpecial Gabriel 17-12-24a

This is Sunday morning, the 24th of December, 2017, Christmas Eve. We have a special study this morning in the anticipation of the seasonal celebration tomorrow, and we'll be in the Gospel of Luke, chapter 1. Luke chapter 1.

Let's take a moment, as we begin our Sunday morning worship, to go to the Lord in prayer and to ask God's blessing on our fellowship and on our study. Father, what a blessing it is to spend this time together, to be nurtured and strengthened by the ministry of Your Spirit as we examine together the truths to be found in Your Word, the wonderful content that reminds us of who we are and why we're here, that pulls back the veil to show us eternal realities and the opportunities that we have because of Your grace and because of the work of the Lord Jesus Christ on our behalf.

We thank You for loving us. We thank You for His love for us and for the outworking of Your plan of salvation in our lives and in our hearts as we seek to be sanctified and prepared for living in Your presence and serving in the kingdoms in the ages that are to come. We pray that each one that spends this time with us this morning will be blessed and motivated and encouraged by what we see from Your Word together.

We pray that our fellowship will be upbuilding and that the spiritual gifts You've distributed among us will be in evidence and will bless and be a blessing in the lives of all who fellowship together on this day. And we pray these things in Jesus' name, amen.

Well, I spent some time this past month reviewing the Christmas specials that we have done over the years, and we've looked at a lot of different aspects of the event.

We've looked at the virgin birth from the standpoint of Mary's status. We've looked at the reception of the news by the shepherds and where those shepherds worked and what the significance of the birthplace of the Lord Jesus in Bethlehem was. We've looked at the reception of the news by Simeon and Anna.

We've looked at the circumstances of Jesus' birth from a number of different angles. But it occurred to me that one thing we've not spent much attention on is the angelic announcement. Now, we've talked about glory to God in the highest and on earth, peace toward men of goodwill, but what is the reason for the appearance of the angel Gabriel? If you wanted to title this, it would be the significance of Gabriel.

Gabriel, of course, is the representative messenger angel. And he comes two times in the Gospel of Luke, the only place where he is named. So, why? This is always my question.

It could have been a lot of different ways. Why? So, let's begin by taking a look at what the account tells us in the Gospel of Luke. You remember the introduction here to Theophilus by the author, Dr. Luke.

And in verse 5 he says, "There was in the days of Herod the king of Judea a certain priest named Zacharias of the division of Abijah." You remember there were 24 courses, 24 divisions, and he is of this particular one. And he's on a rotation of service in the temple.

He's got a wife named Elizabeth. They are righteous before God, walking in all the commandments and ordinances of the Lord, blameless. Do not fail to note the significance of a lifetime of godly dedication, of faith, and of patience.

This is a quick note, but you think about how many years. This is an elderly couple, as we know from the story. You're familiar with the outline.

And this is the summary of decades of attitude, decades of faithfulness, decades of paying close attention when the Scriptures were read. These are not just slightly above-average people. When God chooses to use, of all of the 24 courses, and all of the priests that are in there, and all of the possible people that could have received this news and fulfilled this role, it is as far from an accident as you can get that Elizabeth and Zacharias are chosen.

They are godly, faithful people. And Elizabeth's faithfulness—this is one of the reasons I love that name. My grandmother had that name, and she was a similar woman. My daughter has that name, and she's a similar woman.

But it's no accident. They were righteous before God, walking in all the commandments and ordinances of the Lord, blameless. Blameless. But they had no child.

And this was almost an oxymoron to the Israelite mind, that you would be a righteous person and not have all of the blessings that were thought to be attendant upon that faithfulness. You think, "Well, what more could we have done?" And yet this most central and signal of all blessings, visible to everyone in the community, is denied. And it isn't there. And they had no offspring.

But it did not daunt them. It didn't slow them down. It didn't stop them from living a godly, blameless life, keeping the ordinances, keeping the commandments. They didn't say, "Well, if I've put in the shekel and the candy bar didn't come out of the machine, what's the point?"

But you think about the durability of their faith under that pressure. They had no child because Elizabeth was barren, and they were both well advanced in years. So it was that while he was serving as a priest of God, the order of his division, according to the custom of the priesthood, his lot fell.

And you always have to raise an eyebrow when the lot falls in the Bible, because who controls the fall of the lot? The lot fell for Zacharias to burn incense when he went into the temple of the Lord. And, of course, this is no surprise. He's not noticed anything out of the ordinary up to this point.

So the whole multitude of the people is praying outside at the hour of incense. And just make a little mental note that there are people praying outside. We're going to see that there is a link between prayer and divine revelation.

They are very often associated. You can think back not that long ago, we were looking at Daniel and his very intense prayer that he made a lot of preparation for, and he was sent an answer by God in that context, in the context of prayer. That's what's happening here.

An angel of the Lord appeared to him, standing on the right side of the altar of incense. The right side of the altar of incense. Now, the altar of incense is the closest representative thing that Zacharias can see.

He's not the high priest. He can't go behind the veil. And we know that if he had, there wouldn't have been anything back there. There is no Ark of the Covenant in this temple.

So what is the closest representative thing in the temple that represents the presence of God? The Ark isn't there. There's nothing behind the veil. He's in the holy place. You've got the golden lampstand. You've got the table of showbread with the loaves.

And centrally, right in front of the veil, is the altar of incense. So to the right of that, this is essentially God's right hand, so to speak. And so this is a place of honor, and it is a place of authority.

Where does Jesus now sit? Is Jesus sitting there at this point? There is no Jesus yet. The Son of God in His eternity doesn't sit at the right hand of anything. He is God.

But the right hand's position, so far as we know, at least looking at this passage, seems to be occupied by this angelic messenger. Certainly to Zacharias' eye, that's where he is. So immediately, not just the appearance.

Why didn't it happen by night at his home? It happens at the temple, in the holy place, where God resides, and at the right hand of the representation of God's presence is this angel. So immediately, Zacharias doesn't even have to think. This is a message that's got as much authority as you're ever going to see.

Right side of the altar of incense. When Zacharias saw, he was troubled and fear fell upon him. How many times? You remember what happened to Daniel when his angelic visitor came.

He feared and quaked and was sick for days in one case. You remember? Coming into the presence of God's power and holiness and the communication of His message ought to be sobering at the least. Awe-inspiring in the genuine sense of the word awesome.

People throw that word around like they throw the name of the Lord around as a casual thing. But there are very few things that are truly full of awe. But this was such a case.

And Zacharias is very troubled and afraid. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard." First shot out of the gun. Your prayer is heard.

It hasn't even told us anything about prayer on Zacharias' part, has it? It says they were righteous. They kept the ordinances. They were blameless. They were barren, advanced in years. But he is serving.

While he is serving. That's what it says in verse 8. While he was serving as priest. Doesn't interrupt his service.

"Your prayer is heard, and your wife Elizabeth will bear you a son. And you shall call his name John." He doesn't say you will have a son. You get the idea that Zacharias loved Elizabeth and knew that it was perhaps a central grief of her heart, that she didn't have the opportunity for motherhood.

And the way the answer is phrased, you get the idea that Zacharias isn't so much praying for himself. He's praying for Elizabeth. The angel says, "Your prayer is heard and your wife is going to have a son." Doesn't say you will have a son.

You look back at some of the language initially promised to Abraham, and he says, "You're going to have a son from your own flesh." And then later on, with the tent and the laughter, you have the implication of the wife. But here Elizabeth is right there at the forefront.

She will bear you a son and you shall call his name Yohanan. The Y at the beginning is the Yahweh element, the name of the Lord, and Yohanan is grace. The Lord is gracious. The Lord is merciful.

"And you will have joy and gladness and many will rejoice at his birth. For he will be great in the sight of the Lord and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit even from his mother's womb.

"And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children." We're going to be seeing that on Thursday nights. We're just about to start the book of Malachi, and that's one of the closing thoughts in that book.

Is turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Very interesting phrase. To make ready a people who are prepared for the Lord.

Not a kingdom. Not a nation. Not an economy. Not a palace. Not a capital. A people.

Zacharias says to the angel, "How shall I know this?" I need a sign. Most of the time, God will often provide a sign. You remember in the past, God will spontaneously say, "This shall be a sign unto you."

The shepherds did not ask for a sign. But God said, "This will be a sign to you. Here's where you will find the baby." But when you ask for a sign, not so much.

Most of the time, a wicked and perverse generation seeks a sign. No sign will be given except the sign of Jonah. God knows if you need a sign. And He'll provide one if you need it.

But to pray for a sign, or to ask for a sign, is almost always a negative context. And that is the case here. "How shall I know this?" Now, just stop and think. And you hesitate.

When you've got godly people in the Bible, to point a finger or say anything negative. This is a godly, upright, obedient, blameless man. He has endured decades of childlessness.

He prays faithfully for his wife. He is serving like he's supposed to. He's in the holy place. Rare privilege. Only happens by lot in his course. It's fallen on him.

He's in there. There's the altar of incense. Here is an angel of God standing there talking to him, telling him something. And he says, "Well, how do I know?"

And you just realize that you can't rest on your laurels. He doesn't say, "Well, because I have a lifetime of faithful obedience, and because I'm a man of prayer, and because I'm a priest." At the moment when all of that

momentum needs to carry through in a particular case, he has a failure of faith. A failure of concentration. A failure of comprehension.

You know, stop and think. Where are you? Who is talking? Why do you need a sign? What is happening right now is the sign. How many people do you know that have seen an angel?

And understandably, I am sure I would be rattled if something like this happened to me. And it's easy to stand on the outside and say, "Well, Zacharias." But I can say it because God says it here. Zacharias should have known better.

He says, "How shall I know this? For I am an old man, and my wife is well advanced in years." You wonder if maybe the prayers had started to kind of slack off. Well, you know, menopause this, old lady that. I don't know if I could take the noise. Whatever it might be.

The angel answered and said to him, "I am Gabriel." Now, there are only two named angels in the entire Old Testament Scripture. You've got some Jewish literature, Enoch and whatnot, that tries to name more angels. But Zacharias knew what the law of the prophets and the writings consisted of.

And there are only two named angels. Only one angel in the Old Testament, only one named angel, ever speaks. And he only speaks to one guy.

So in the entire Old Testament literature, with all of its miracles, all of its burning bushes, all of its voices from heaven, everything that has happened, there's only one man that has ever heard Gabriel by name talk to him. Who is that? Daniel.

I looked up, saw a guy with the appearance of a man. We'll look at it here in a minute. But Zacharias is the second guy in history to get a message from Gabriel. That's pretty rare company.

But that's who's talking. "I am Gabriel, who stands in the presence of God," and symbolically, he is standing in the presence of God, at God's right hand, in front of the veil, "and was sent to speak to you and bring you these glad tidings."

How shall I know? Look at all of the obstacles. Look who's talking to you. Here's a clue that it's a good message.

But, since you need a sign, you will be mute and unable to speak until the day these things take place, because you did not believe my words, which will be fulfilled in their own time. You will be mute because you did not believe.

Words are still going to come to pass. But there's a penalty. There is a mild rebuke here. I don't know how talkative a man Zacharias was. But he's going to be much less so for many months to come.

And that's the last recorded observation by Gabriel in the holy place, because the people are waiting outside. He lingered. When he came out, he couldn't speak.

They perceived that he'd seen a vision, for he beckoned to them and remained speechless. So, he's trying to invent HSL here, Hebrew Sign Language. He's having to gesture. I don't know, did he make a shape of wings? "In there, he spoke to me."

Nothing happening here. I don't know how he did it. But he was beckoning and gesturing, trying to communicate with his hands what he could no longer say with his face. He could not speak to them.

So, as soon as the days of his service were completed—and notice, he has to continue to serve. He just can't talk. You know, if he says, "Well, you know," I don't know what he might have needed to say. Did they need to change something out in the holy place? Is there, you know, one of the loaves fell off the table? Or one of the lamps went out? I mean, he would just have to—he completes his service.

Notice, the fact that he gets a tremendous revelation from God does not throw him off his—he's not like, "Well, I'm special now. I've seen an angel, so, you know, get the backup priest. Get my stand-in, get my double. He can go in and do it because I'm special."

He continues his function, but he continues it with this limitation. It's like Jacob being touched in the socket of his hip. It's like Abraham having an extra family with Hagar and Ishmael because there was a failure of faith at some point.

So, when the days of his service were completed, he departed to his own house. Notice, he evidently lives at a distance, and when it's his time for service, he stays in the environs so that he can get there early and stay late, do whatever it is he has to do. And so it's sort of T.A.D., it's temporary duty.

He goes there and stays, and now he's returned to his house. After these days his wife Elizabeth conceived. She hid herself five months.

And you remember when we did the Gospel of Luke, that there's a time counter that starts from this event. From the time of the revelation of Gabriel to Zacharias, a time clock starts. And so here are the first five months.

She hid herself five months, saying, "Thus the Lord has dealt with me in the days when He looked on me to take away my reproach among people." There's been a lot of speculation: why five months? And why did she hide herself?

Well, being a barren woman, there was a social penalty among people who were shallow, if you will. And you get the idea that there was some looking askance, some belittling, some second-class-citizen status. "Oh, the poor barren woman," type of thing.

So what Elizabeth does is, she goes into seclusion for five months. And how do you think she looks five months later? The next time she walks out in public, she doesn't have to say a word. She's got the baby bump.

And all of these people who, as I say, are not of the same like faith, she doesn't have to say, "I'm going to have a baby. I don't, you know, this, that, and the other." And she and Zacharias just watch that miracle slowly taking place.

And after five months, when she walks out, she doesn't have to send out announcements. They can look and say, "Well, time to schedule a shower."

So then in the sixth month, the angel Gabriel was sent by God to a city of Galilee named Nazareth. We're talking about the angel Gabriel, right? Gabriel appears and delivers a message no more and no less than four times in Scripture by name.

Could he be the angel of the Lord in other places? Perhaps. But he is identified as God's messenger four times in Scripture. Twice in Daniel, twice in Luke.

Daniel chapter 8, Daniel chapter 9, Luke chapter 1. Two appearances to Daniel in connection with—if you remember, and I would love to go and look at them, but I fear I'll run myself out of time this morning—Daniel chapter 8 is right after Daniel, and because we've covered it so recently, I think we can get away without looking back there.

You remember the vision of the ram and the goat that Daniel has? And he's deeply troubled. Well, we need to turn back there. Go back to Daniel chapter 8. Just real quickly. I'm saying that to myself.

This is a vision that Daniel sees, and he is troubled by it. He sees this ram that has the two horns in verse 6, and he confronts—there comes a goat, and confronts that ram. Let's see.

The male goat comes from the west, across the surface of the whole earth, without touching the ground, has a notable horn between his eyes, comes to the ram with the two horns, ran at him with furious power. Then you have the little horn coming out in verse 9.

Out of one of them grew a little horn, which grew exceedingly great. We know that the little horn is an anticipation of Antichrist, basically. In the short term, it can be someone more close up. But ultimately, verse 11, he exalts himself as high as the prince of the host, daily sacrifice is taken away.

This harks to the vision of the 70 weeks, and the cutting off of sacrifice in the middle of the 70th week. Then verse 13, I heard a holy one speaking, and another holy one said, "How long will the vision be?" He says, "2,300 days." Then the sanctuary will be cleansed.

Verse 15: "Then it happened, when I, Daniel, had seen the vision, and was seeking the meaning, suddenly there stood before me one having the appearance of a man. I heard a man's voice, between the banks of the Ulai, who called and said, 'Gabriel, make this man understand the vision.'"

First mention of Gabriel by name in the Bible. There is a voice from an invisible source that says, "Gabriel, make this man understand the vision." Make this man understand God's unfolding plan for His people. That's Gabriel's function.

So he came near where I stood, and when he came, I was afraid and fell on my face. Not unlike Zacharias. He said to me, "Understand, son of man, that the vision is for the time of the end."

As he was speaking with me, I was in a deep sleep with my face to the ground, but he touched me and stood me upright. And he said, "Look, I am making known to you what shall happen in the latter time of the indignation. For at the appointed time the end shall be."

Then he explains the ram and the goat. And in verse 26, "The vision of evenings and mornings which was told is true. Therefore seal up the vision, for it refers to many days in the future."

I, Daniel, fainted and was sick for days. Afterward I arose and went about the king's business. Kind of like Zacharias. There's a physical penalty that seems to be paid for this contact with direct divine revelation.

Zacharias is mute out of faithlessness. Daniel is just sick and weak because of the awesomeness of the vision, evidently, and the implications for his people. It's not a happy future. It's not a message of bright hope, shall we say.

But he goes about the king's business. "I was astonished by the vision. No one understood it." The second appearance is Daniel chapter 9. And we went through this in great detail not too long ago.

You remember in verse 3, "I set my face toward the Lord to make a request by prayer and supplication with fasting, sackcloth, and ashes," because he had been studying the Scriptures of Jeremiah. And he knows that the 70 weeks are up in terms of God's judgment. So he is praying.

He is praying for others. He is praying for his nation. He is not praying, "Oh Lord, make me Daniel, the most famous man in the empire." He is praying for his nation and for his people and for the glory of God. Right?

And he does this confession. And verse 20: "While I was speaking, praying and confessing my sin and the sin of my people Israel and presenting my supplication before the Lord my God for the holy mountain of my God"—remember in Zechariah, God's passion for Mount Zion, and Daniel knows this. He knows that God loves that mountain—"praying to God for that holy mountain of my God, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering."

Now, how Daniel knows that he flew and how Daniel knows that there was a journey involved—he informed me and talked with me. That's how he knows. And said, "O Daniel, I have now come forth to give you skill to understand."

"At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved. Therefore consider the matter and understand the vision." Consider the matter and understand the vision.

And this ties back to the vision that he had earlier when he says nobody understood it. Even though it's partially explained, he still doesn't get it. So Gabriel returns.

And then you have the vision of the 70 weeks. And this is to make an end of sin, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision of prophecy, and to anoint the most holy.

In both cases, this vision and the explanation of the 70 weeks, it is an anticipation of dark times followed by salvation, followed by the appearance basically of Messiah, the conquering King appearance of the Lord Jesus. Right?

So his Old Testament revelation, Gabriel's specific revealed will of God, is tied to the ultimate appearance of the Lord Jesus Christ, what we would call His second coming. That's what Daniel announces. And he says this is going to remedy all of these previous problems. That's why he's here.

Well, back to Luke. What is Gabriel's appearance tied to? The first appearance of the Lord Jesus. First the forerunner, and then the Lord Jesus Himself.

Two appearances in Daniel chapter 8 and chapter 9, two appearances in Luke chapter 1, by name, communicating to godly people God's plan and purpose for deliverance in the face of great difficulties.

So in the sixth month, verse 26 of Luke 1, Gabriel is sent to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

Having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you." Notice in the first case, when he appears in the holy place, he begins delivering his message without identification. In the second appearance, he begins delivering the message without identification.

And if you're with me, "Rejoice, highly favored one, the Lord is with you." And then you can line out, "Blessed are you among women." Catholic helpful addition there. That's not in the best texts. And the first line in verse 29 as well, "When she saw him," that's not in there either.

But she has a similar response. And she was troubled at his saying and considered what manner of greeting this was. But notice, she's troubled like Zacharias was, but Zacharias, because he's troubled, starts talking and starts asking for signs.

What does Mary start doing? She starts thinking. She doesn't push back with a demand for some proof. She just starts thinking. She considers what manner of greeting this is.

The angel said to her, "Do not be afraid, Mary, for you have found favor with God. You'll conceive in your womb, bring forth a son, call His name Jesus. He'll be great, be called the Son of the Highest. God will give Him the throne of His father David. He'll reign over the house of Jacob forever. His kingdom will have no end."

Mary says to the angel, "How can this be, since I do not know a man?" She doesn't say, "How do I know? How do I know this is true?" She's not questioning the truth of it. She's questioning the means of it.

She doesn't question that it's going to happen. She believes the message. But, if you'll pardon, Dan will love this, but it's inconceivable. It's, "How this could be?"

So she says, "Since I do not know a man." The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you. Therefore that holy thing which is to be born will be called the Son of God.

"Now indeed Elizabeth your relative has also conceived a son in her old age, and this is now the sixth month for her who was called barren." We're still on that month clock. "For with God nothing will be impossible."

Then Mary said, "Behold the maidservant of the Lord. Let it be to me according to your word." She didn't say, "What sign will you give me?" She said, "Sounds good." The angel departed from her.

Well, this is going to be the subject of our analysis when we come back from the break. But notice the contrast. There is going to be a literal Old Testament-New Testament comparison and contrast.

We know what happened in the Old Testament with Daniel. When these things were revealed, it cost Daniel something physically when he got the first revelation, and it was explained more fully in the second appearance of Gabriel.

Gabriel appears to Zacharias, and there is a physical cost to getting the message, if you will. But it is explained more fully in the second appearance, which is to Mary.

But there are a lot of really interesting connections, comparisons and contrasts, with both the Daniel-Luke connection and the Zacharias-Mary connection. So we are going to pause here and take our break.

But if you think about just the nature of the reception, what is incumbent on us anytime we have something revealed to us as the Word of God? We do Bible study. We spend time in reflection. We can have what we used to call devotions of whatever sort.

You may get a daily devotional. You may work through My Daily Bread. You may get up and listen to a Bible class or a portion of a Bible class, or review memory verses and think about it, and try to think about its pertinence and its applicability in our own life, in our particular circumstance of the moment.

What should our response be when God's Word impinges on our lives? We can try to deflect it and say, "Well, that may be for others, but it's not for me. How do I know that that applies in my case?"

The two keys are prayer, God's revelation, and the explanation of the revelation. Remember Daniel was sick for days and nobody could figure out the vision at first. Daniel knows that there needs to be intercession on behalf of the nation. He confesses the sins of the nation. He confesses his own sins.

And he spent a lot of intensive time in prayer. And Gabriel, again, the first thing out of his mouth, just like with Zacharias: "Your prayers have been heard." From the moment you started praying, Gabriel says to Daniel, "I was sent to explain this to you."

And it wasn't from the first time that Zacharias started praying for his wife and for his son. But at the right time. And the very last thing Gabriel says to Zacharias is, "God's word will be fulfilled in its time."

In its time. Not in your time. Not—you know, I always think the plan of Sam is such a wonderful thing, but my timing is often not coincident with God's timing. And I am happy that He knows better than me.

And so many times over my life, I've seen where if things had gone the way I thought they should, or the way I was praying that they would, we would not have received the blessings and the opportunities that we did. It goes without saying, God knows best.

So we can suggest. We can pray for the goal and let God work out the timing. Well, and then secondly, in addition to prayer being key, submission to the will of God.

You look at the contrast, and Zacharias is not a bad man. He is one of the most godly men in Israel in this generation. Very few can touch him. Who can you say is blameless in his generation?

But at a key point, he falters. He doesn't take the opportunity to consider, to ponder, to analyze in the moment. He just has this, "I will not go unless you bless me. Give me a sign. How will we know?"

Jesus does all these miracles, and the Pharisees are, "What sign will you give us?" Where have you been? Go up there and visit that cliff near Gadara where all the pigs went in the sea. Ask those people if anything unusual is going on.

But we tend to want God to meet our standard of revelation. Well, an angel next to the altar in the holy place, after I've happened to get the lot to come in here? No, give me a sign that will convince me on my terms.

And we need to have the humility to accept the Word of God on God's terms. He has a little bit more credentials than we do in terms of knowing the end from the beginning, knowing what's best, making provision for salvation.

And finally, my last thought here is Gabriel's appearances are always tied to salvation. For Daniel, it is the salvation of the nation through Christ. In Luke, it is the salvation of all people.

And angelic announcement—you remember what they say to the shepherds. We've covered that enough. I'm not going to review it here. But it ties in with Gabriel's mission here: good tidings of great joy, which shall be to all Israel, all people. All people.

There is a widening. There is an expansion of the salvation program of God here. And we are the heirs of that salvation. We are the beneficiaries.

Luke is the gospel to the Gentiles, and he is the one who records and reviews these angelic visitations by Gabriel for us. And Israel has the promise of God through Gabriel to Daniel. Everyone has the promise of God for salvation through Gabriel in Luke.

Let's pause here and take our break. When we come back, we are going to look at some really interesting connections between these Gabriel visits.